



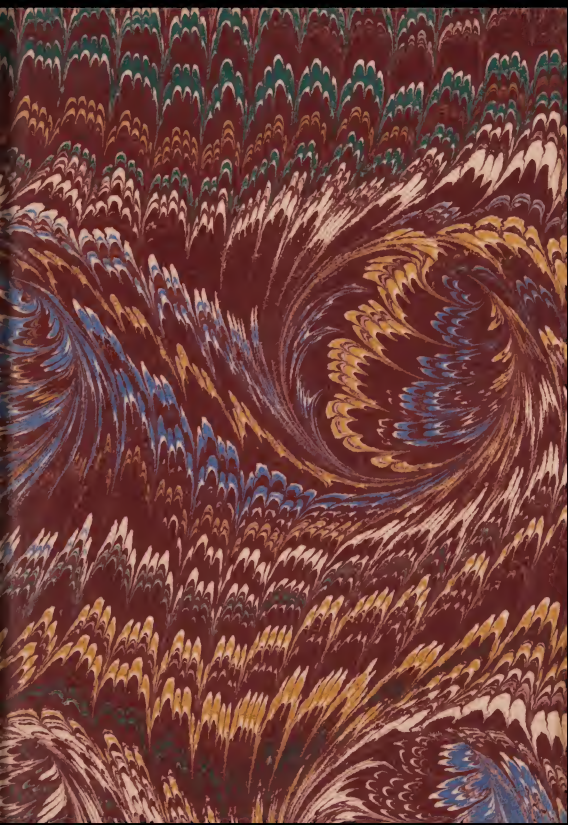
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GUACANAGARI	PONTIAC	BLACK HAWK
MONTEZUMA	CAPTAIN PIPE	KEOKUK
GUATIMOTZIN	LOGAN	SACAGAWEA
POWHATAN	CORNPLANTER	BENITO JUAREZ
POCAHONTAS	JOSEPH BRANT	MANGUS
SAMOSET	RED JACKET	COLORADAS
MASSASOIT	LITTLE TURTLE	LITTLE CROW
KING PHILIP	TECUMSEH	SITTING BULL
UNCAS	OSCEOLA	CHIEF JOSEPH
TEDYUSKUNG	SEQUOYA	GERONIMO
	SHABONEE	



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AND DEVELOPMENT OF THE  
PEOPLE REPRESENTED BY THE  
ABOVE CHIEFS AND WISE MEN  
THIS COLLECTION HAS BEEN  
GATHERED BY THEIR FRIEND  
EDWARD EVERETT AYER

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1911









# THE INDIAN QUESTION,

BY

S. C. ARMSTRONG,

*Principal of Hampton Institute,*

With a report on the results of Indian Education at  
Hampton, Va.,

BY REV. THOMAS L. RIGGS, OF DAKOTA,

and by

GEORGE BUSHOTTER,

an Indian.

Also a statement concerning the relation of the  
Hampton School with the Government.

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HAMPTON, VA.:

NORMAL SCHOOL STEAM PRESS, PRINT,

1883.





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## THE INDIAN QUESTION.

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Besides the fifty-nine thousand Indians in the Indian Territory, there are about two-hundred thousand, of whom about fifty-five thousand eight hundred are wholly supported by Government, forty-six thousand eight hundred are partially maintained, and one hundred and one thousand six hundred receive little or no aid. They occupy two hundred and fifty thousand square miles of land, over nine-tenths of it grazing land; the rest is suitable for agriculture. Its constantly increasing value from its mineral wealth and the building of railroads, presses hard upon its thriftless occupants, who stand right in the line of progress, and must either change or perish.

Meanwhile their source of subsistence, game, is disappearing, and, more and more restricted in their wanderings, they will depend either on public charity or on stealing their food, unless taught to take care of themselves.

The Indian question is upon us as never before.

### THE "CIVILIZED" TRIBES.

Those in the Indian Territory and the few thousand in Minnesota, Wisconsin, New York, North Carolina, and other states, say seventy-five thousand in all, are the remnants of tribes who formerly lived East of the Mississippi river, are inclined to agriculture and domestic life, and

have been considered superior to the nomadic tribes of the West. They long since ceased to trouble us, and are, at some places, making commendable progress in education, stock raising, and agriculture, besides generally holding their own in numbers. Still, to a large extent, they seem fixed in a half civilized, half pagan state; lacking their earlier manliness for the want of hardship and discipline in their lives; keeping up their heathen rites and dances, living in poverty, without law, demoralized more or less by annuities, and destitute of the conditions that create character and self reliance.

They need practical education; a few are already at Hampton and Carlisle; none are more earnestly seeking these schools: five hundred more should have the opportunity. More than this, their tribal relations should be broken up; homesteads, inalienable for at least twenty-five years, should be assigned, and they should be left as citizens of the several states in which they are to vote and be voted on.

Reservations are merely places for herding Indians; temporary, necessary expedients, that, after a given time, may become growing evils. Herding Negroes in like manner would have been a curse to both the white and black races. There has been more sentiment than sense in treating the Indians as a separate people. It was a kindly meant, but, as to its results, a cruel plan.

This part of the red race have suffered most from the whites; their comfortable Eastern homes have been broken up, thrifty farms and fruitful orchards abandoned for a Western wildness, where thousands have died from exposure; their record has been the saddest part of the "Century of Dishonor."

## THE WILD TRIBES.

The destruction of the buffalo has been more trying to the Indian than was sudden emancipation to the Negro. The latter changed the relations rather than the realities of life; the former the realities rather than the relations. The one remained on its old foundation of land and labor; any shifting was voluntary. Game, the support of the other, has failed, and they have been roughly pushed from tract to tract, till pauperism seems the only fixed fact of their life.

The human machine, after running for centuries, does not readily reverse itself: the strain on the Indian is tremendous; was greater ever put upon men? Force to control them, charity to weaken them; wisdom demands self help as the condition of charity. Exigency is man's best teacher; it makes him creative. The facts of human nature and of experience have been ignored in our treaties with the Indians, probably because we have seldom really conquered them, but purchased peace on the best terms we could make. Taking the war path has been the most profitable thing they could do.

Unconditional surrender seems to have afforded the best conditions for the management of Indians. Two hundred of the warriors who lay in Mankato jail, after the Minnesota massacre of 1862, were by missionary-effort organized into the Pilgrim Church at Santee, soon doubled in number, and sent colonies to other regions.

The four hundred Northern Cheyennes whom Gen'l Terry captured and cared for after their bloody raid

through Kansas, are to-day peaceful herders on the Rosebud, far in advance of most of their race.

The seventy-five red handed, chained, desperate prisoners of war whom Capt. Pratt carried from Texas to Florida, have supplied the best testimony ever offered to the East, of the Indian's capacity to improve.

Carrying the Indian from helplessness to self support is the most difficult administrative problem of our country. The Negro has taken care of himself. The "forty acre and a mule" method would have ruined the race. He was thrown on himself, and given a vote; dangerous as it once seemed, who would now have it otherwise?

The Indian is fed till he shall become self-supporting, which gives him a motive for not becoming so. He alone, of all men on the earth, finds in industry not a reward but a penalty. The Shoshones, when a reduction of rations was suggested, threatened to stop cultivating their fields.

A few may go to work, but the whole line will not move forward while rations and other gratuities are issued, as now, to lines of ragged, wretched looking mendicants, who are helped for the asking. Treaties must be kept; but the treaties contemplate ultimate self support, and the necessity of education to that end. It is, I believe, quite within their spirit to withhold supplies from the lazy and intractable.

At Yankton, Devil's Lake, Cheyenne River, and at other points, efficient Agents kept the schools full, and the Indians busy by the argument to the stomach, which is their weak point. It is, I believe, the starting point of Indian civilization.

On the Fort Hall reservation, in Idaho, I recently saw fields of wheat, oats and potatoes; two thirds of the tribe had become farmers, besides owning herds of cattle, because a former agent had issued the coffee and sugar rations, which the red man dearly loves, only as each one successively staked out, plowed and planted his allotted little farm.

The nation's gratuities may do the Indian as much good as they are now doing him harm, if wisely administered, especially the luxuries, which afford the best leverage. He is managed by a class of men, whose title, in spite of shining exceptions, is a by-word and a reproach. Decayed clergymen, hungry politicians, and the broken of every profession are not the ones to make citizens of the red man. Fifteen hundred or two thousand dollars a year will not secure first class men who must travel far with their families at their own expense and be liable any day to discharge and disgrace.

By refusing adequate salaries, Congress, (and Congress means the people ) decides that the Indian's greatest need shall be unsupplied and that at a comparatively trifling cost. Millions for food and dry goods, but not one or two hundred thousand dollars more that men of repute and of capacity may go to the Agencies. Good beef, flour, and shoes, but second-rate men, whose average official life is less than two years, is the present policy for them.

The tender mercies of the government to the Indians are cruel; the much talked of treatment of the slave owner was tender by comparison. The self interest of the

Southern barons was humanity itself in contrast with the course of men sent in the name of a high duty, many of whom are tempted if not forced into corruption. I would throw no slur on the good men among them, of whom the country is not worthy.

The Indian is a child and needs a father; physically mature, he is mentally an infant; he stands proud but helpless on the track of a locomotive. He will not heed the advice of a white man inferior in natural force to himself; and such, as a rule, he has to deal with. No wonder the young prefer their own leaders. In the school of civilization only object lessons are good for much. What lessons we have given the Indians!

Recent agitation has chiefly concerned the education, lands and rights of the race, and decided progress has been made in that direction, but the Indian has not moved. He must be touched; the high and the low must come together; virtue will go out of one into the other, as it did into her who once touched the hem of a sacred garment.

There is no salvation in acts of Congress; it is from the springs of action within. To awake these in the bosom of the Indian and to consummate it in Christian character, is the work of individual men, by contact and by personal influence.

The Indian question is first, one of organization; and second, one of executive duty; of conditions and of action. As to the former, of late years there has been much progress. Respecting the latter, there has been little; crops and herds have somewhat increased, and education has advanced, but executive work drags because



there is nobody to do it. Men are the need of the hour, and money to provide for their wants.

At the northern frontier outposts this summer, for the first time, the soldiers remained in their barracks. At the forts in Montana and Dakota, which I recently visited, there was general respect for Indian prowess, and belief in his capacity and in his wrongs. "Were I an Indian, I would fight," seemed the feeling of all.

So far as army officers are gentlemen of character, force, of experience with the red man, and of humane ideas (for there are opposing views,) I believe they are better fitted than any others to settle the Indian question.

Their *destructive* work is nearly done; it has fitted them for the *constructive* work to be done. As officers, they have peculiar advantage over civilians of the same capacity and worth; far less temptations, and far stronger standing ground for the control of Indians. One half of the sixty agencies might well be put at once under selected officers—not that it is strict military duty, but it is not an "Old woman's work," as one of high rank said of Captain Pratt's effort. The latter is indirectly doing more than any two regiments for the pacification of the Indian—the army's special business.

Railroads are doing the work of pioneer and soldier combined; peace is not far off. There will soon be need of the army only as a national police, and half of the fifteen thousand troops at the West may be dispensed with. What better service can a few of its accomplished officers undertake than building up our civilization at its weakest point.

Only by personal devotion can the Indian be rescued

from a sad fate. That has, under God, created the great results of the missionary work throughout the world in recent years. The labor of the Riggs's, Williamson's and of Bishop Whipple, and others, during the past half century, in the western wilderness, has been a seed sowing of which the results are now appearing. The men they have touched and taught are those who are now breaking from the old superstitions and asking for light, while official dealings have scarcely a moral result to show for armies of Agents and vast annuities.

Only the light of Christian truth and example, steadily shining, can lift men up. The missionary work among the Cherokees and others, and for the Sioux at Sisseton, Fort Sully, and Santee agencies, in Dakota, where once wild Indians are settled in so peaceful, prosperous homes, that "a stranger traveling through the country would not think that he was on an Indian reservation," attests the complete success of the Congregational, Episcopalian and Presbyterian Societies. Peoria Bottom, where I visited in 1881, is a charming village of twenty Christian families, in plain homes, created by the energy and wisdom of the Rev. Thomas L. Riggs. "In proportion to the aid and means employed, no missions to the heathen since the Apostolic age have been more successful than those of the American Aborigines," declares one of these bodies. Still there have been many weak and disappointing missions and missionaries.

Such work cannot be inspired from Washington, though many of the conditions of it may be supplied from there; a purified civil service would do more for the Indians than for any part of a class in the country. Good

agents would create a *morale* like a favoring tide for the Christian teacher.

The point of the Indian question I believe to be honesty and capacity in dealing with him; given that, and the rest will work itself out; without these, oceans of good intentions and of money are naught. Within ten years, the Indians could be citizens, and there would be no Indian question but one of Christian effort.

Can anything be done to improve the cumbrous machine that is so well fitted not to do it?

The present able and faithful Commissioner of Indian affairs is only a clerk of the Secretary of the Interior. He should be the head of an independent bureau or department, not as now, with an insufficient and poorly paid set of clerks. He should have a discretion in respect to funds and in other matters that Congress is not inclined to give. He is crippled, and then expected to produce results. The Indian affairs are really administered by a body of legislators who know little about them.

The government should appoint its own officers; the Churches their own. The latter have made a failure in nominating agents; it is not in their line; it creates a mixed responsibility; and the privilege has been abused.

It is a question how far Indians may at once become citizens and voters of the various states. I believe that to-day Oregon, California, and Colorado, could take better care of their Indians than is now done should they be allowed the ballot. That power would, as it did in the South, compel attention to the welfare of the ignorant voter. Would not Oregon do as much for the en-

franchised Indians as Virginia has done for the enfranchised slaves? Homesteading, education and legal rights, would fall into line naturally, and not be forced as they are, upon an unwieldy, indifferent Congress.

Recent visits to the country of the Sioux, Crow and Bannock Indians, have impressed me with the favoring conditions there by way of extensive grazing lands on which they can raise cattle, for which, from all accounts, they are especially adapted.

General Alfred T. Terry, declares the solution of the Indian question to be in one word, "Cows;" his success with four hundred Cheyenne captive warriors who, under chief Dull Knife, made one of the most desperate and brilliant raids of our own or any history, goes far to sustain his view. They are now peaceful, prosperous herders on the Rosebud river, under the care of Captain Ewer, of the general's staff. They only lack Christian teaching, and that they sadly need.

The three thousand five hundred Crows are as wild pagans as there are on the continent, but I witnessed a work which in less than ten years will, if sustained, place every lodge on a cattle ranch of its own. The Agent in charge, last spring, induced ninety Indians of both sexes, sixty of whom had never worked before, to cultivate a farm of seventy-five acres, which had been divided into twenty-four lots, each lot having been assigned to a family. I saw them last August gathering their crops. The next season each family will be settled on the legal allotment of one hundred and sixty acres of farm land, one hundred and sixty acres of grazing land, with eighty acres besides for each one of

the lodge; on condition that ten acres of land shall be fenced in, the Agent will build a house. He expects to persuade the tribe to convert their sixteen thousand ponies into cattle, place them all in a fertile, well watered region in the Big Horn mountains, on lands of their own, and to sell a large part of their five millions of acres of reservation land, investing the proceeds in stock.

Their lessons in farming will fit them to raise wheat, oats, potatoes, and hay, which command high prices; and create fixed homes, which a purely grazing life would not do.

On most of the reservations there is farm land enough along the rivers for Indian agriculture, and abundant pastures; these turned to account by well directed, persistent effort, would, in a few years, break the miserable herding of Indians, and (always providing for the non-alienation of lands, for at least twenty-five years) whites would settle in their midst, and, in spite of some bad men, the Indian would find contact with a thrifty race the greatest help toward his temporal salvation. The five thousand Sioux at Standing Rock are most favorably situated as to lands, while many thousands on other points of the Missouri are most unfortunate in this respect.

This method is illustrative rather than exhaustive, for there are special conditions affecting each tribe that would modify any general plan. Uniformity of treatment would be absurd.

The Indian is, I think, placed where, if encouraged, he can well work his way to self support.

The policy at Washington is now, I believe, to cut

down the ration supply all around, in order to stimulate the Indians to work for themselves. It will prove a blunder or a blessing, according as they shall be warned in season, and be wisely helped by competent agents. They look to the Agent call him "Father." If he is the right man in the right place, and properly sustained, he will, after some hardships and difficulty, teach them to do with less food, and finally with little or no aid, from government.

At the majority of the agencies the present policy is likely to be disastrous, and may lead to blood-shed; it is pressure on one side without help on the other. From the multitude of counselors at Washington, I see no hope for the wise and telling effort, which, if put forth as it might be, would speedily make of our Indians a self-supporting people.

#### WORK AND DUTY IN THE EAST.

At Hampton there are now ninety, (soon to be one hundred and six) and at Carlisle there are over three-hundred Indians—boys and girls—who are learning civilization as an object lesson, and are themselves an object lesson to the centres of intelligence and wealth where is the sentiment that inspires and the means that provides for the combined practical and spiritual teaching of the red man. They suffice, perhaps, for a tangible proof of the Indian's capacity, of which the need was great; their effect upon public sentiment has been marked. The result with Indians has, so far, proved satisfactory. Scattering these pupils among the farmers of Massachusetts and Pennsylvania for a portion

of the year, has had such a good effect mutually, that five hundred more might well be so placed in various states under the care of special agents, with proper rendezvous, where the sick or unsatisfactory might be kept with a view of returning home, say ten per cent. of the entire number.

The Negro institutions at Nashville, Tenn., at Talladega, Ala., and elsewhere, could do excellent work for them. The aims and methods of most white schools render them unfit for Indians.

We have found the weak point of the race to be physical, not mental or moral. They can endure the hardships peculiar to the plains, but not steady work from day to day. They are swept away by measles and small-pox, being weakened by inherited disease; the lungs are their weakest point. They are sinewy but not muscular.

As a race they hold their own, with favorable surroundings; they are not decreasing seriously, if at all; they will not settle the problem by dying out.

Mechanically they have proved apt to learn but slow to execute. Our Hampton Indian workshops have, this year, supplied the Indian department with two thousand pairs of brogan shoes, five hundred dozen articles of tinware, and seventy five sets of double plow harness, which were pronounced by the Inspector at the depot of supplies in New York City, as "*well and strongly made, and for actual service are fully equal to any purchased by the Department.*" Both girls and boys take quickly and kindly to neatness and to industrial pursuits, as well as to books. They are as eager

as the Negroes for knowledge, and become more and more so as they advance. Want of ambition is the least of their troubles. Teaching them is hard work, but interesting and stimulating in the highest degree.

They resent injuries, but are not revengeful; there has not been a sign of treachery in nearly five years. Religiously, they are, I believe, the most hopeful of heathen races. The vastness and grandeur of the West has affected them as desert life did the Arabs; they are remarkably Oriental in customs and ideas. They worship no fetish: there are no idols to break; but a crude faith is to be cleared; dim eyes are to be opened. Christian effort under Archdeacon Kirkby of the Episcopal Church has evangelized the ten thousand Indians of British America in their simple, natural life. The mixed, harassed condition of our own tribes makes the work far more difficult. The trouble is from the white man. The Anglo-Saxon pounces on his inferiors without mercy.

The mingling of races has worked well: they are mutually helpful and stimulating; an Indian classmate is kindly, thoughtfully treated by his colored compeers. A race that has been led is leading another. The "house-father" or chief of the sixty Indian boys, is a Negro, a Hampton graduate.

With perhaps finer mental and moral texture, the red race does not produce half enough to feed itself: the rougher, stronger black race, has not thrown a pauper upon the country, and raises raw material for the mills of Christendom.

With benevolent intentions, we have diminished and weakened the one: using the other only for selfish purposes, it has multiplied and grown strong.



Both are peculiarly the concern of the American people. In doing for them we are doing for ourselves, our children and our country.

On the Indian girl rests most heavily the weight of past and of present surroundings. When, in October, 1881, I took twenty-five Indian boys and five girls back to their Dakota homes, after three years training at Hampton, the former were readily placed in rooms by themselves away from the camp, employed in agency workshops at the trades they had learned, and were thus helped greatly; the girls could not be so isolated, they had no trades, and though they could make their own garments, and do housework, there were not suitable situations for them, and they returned to their mothers and grandmothers, who would sell them to the brave who would pay the most ponies for them; one of the five, an earnest Christian, wrote; "Hard to be good woman out here;" she finally married a white man of good repute. She has recently brought her family near to her home.

Another is reported as a most satisfactory house-servant in the family of a missionary; another keeps her father's store and books; he is one of the best and most thrifty of Indians, but the family live in one room in a log cabin.

Of the two others, younger, one is waiting an opportunity to return to Hampton for two years more training, with view of becoming a teacher. Teaching is the career for Indian girls, as it has been the one way for colored girls of the South to be more than drudges: it is their only field for a womanly ambition. The increase of the

educational fund for Indians creates some hope for their girls, on whom rests the hope of the race.

There is a tendency to increase our course of study to longer than three years. One set having returned, the Indians, whose parental feeling is tender and strong, are more trustful of us, and are ready to consent to a longer absence of their children. One boy has already returned at his own expense, and another is saving money for this purpose, both to learn more, and to perfect themselves in the trade of shoemaking. The sooner the Indian can stand without government aid the better. Any boy can return who will pay his way back. This gives a motive to work, and creates appreciation of his opportunities.

For the practical necessities of Indian life, their trainings should be practical. We give half the day to study and half to labor. An education which does not fit them to take care of themselves, may do them more harm than good. Mechanical more than Agricultural training is given at Hampton and Carlisle, for the better wages that tradesmen get.

Government allows \$225.00 apiece annually for each Indian at Carlisle, which is a government affair. For Hampton and other private schools, I think that only board, clothing, and cost of medical attendance should be asked—say \$15.00 a month, or \$180.00 for the entire year. Due to a needless parsimony in Congress. Hampton is allowed but \$167.00; less than was asked for and approved by the Commissioner of Indian affairs.

The cost of a double set of teachers, one in the school room and the other in the shop, is estimated at \$70.00 a

year; a \$70.00 scholarship is sought for each Indian at Hampton.

I think that when charity and the government are linked together for Indian work, the former should erect the buildings and maintain the teachers; the latter supply the wants of the body. United States beef and flour are as good as anybody's, but government employes, as our civil service stands, are not the men to elevate the Indian. Those who support the teachers control them. The telling factor in all humane work is the person who does it. Unless that shall be supplied from the pure fountains of our Christian civilization, it will not, as a rule, be supplied at all. I refer to the educational work at the Agencies: there the government day and boarding schools should, of course, be strictly responsible to the appointing and controlling power, and their moral value will be that of the Agent in charge. Missionary effort should stimulate these greatly: the mission teachers should be superior men and women, directly responsible to their own supporters in the East.

Let us first supply our own teachers for the Indians, and then fit *them* to become their own teachers: to make these is to make the people.

The system of Negro free schools in the South is vitalized by a number of strong, central institutions that train the picked youth of the race as teachers. This is, I think, the true relation of Eastern charity to the Indian; excellent boarding and industrial schools at each important Agency, to train the best boys and girls to teach the rest, both in school and by their good example. Getting fifteen dollars a month a piece from government,

for the food and clothing, and medical care of each pupil, need not, in the least, weaken the independence or *morale* of a teacher. The friends of the Indians will do the rest. They are no poorer for having given \$27,000.00 for "Winona Lodge," a new Indian girls' home at Hampton. Philanthropy and public functions should never be mixed. They get along best when in most clearly defined relations.

#### THE SITUATION.

Four rail road lines belting the Continent, some of them crossing reservations, mean a belt of enterprise for forty miles each side of the track, and progress everywhere. Indian lands are going up in value; their valuable mines are tempting the pioneer on his weakest side; their rich river bottoms are coveted by the farmer, who can get fabulous prices for his crops of potatoes, wheat and hay. Neither treaties nor troops can sustain the Indian in his tenure of vast tracts; he cannot hold hunting grounds on the track of progress, any more than the white man can. Back of all legislation there are ideas which are mightier than the dollar, the sword and the law. Thought is supreme. It demands *use* as part of one's title to land and property. The Indian must give that or give up. Our frontier line is pushing steadily westward, at the rate of twenty miles a year; has already wrapped itself around and is pressing hard upon the reservations. The red man has given up much already, in part on a bargain, in part to force. The always friendly Crows and the Sioux and others, must make homesteads for themselves or be gradually forced back to where they will endure no longer, and fight. Frontier

officers foresee and expect the latter. The alternative is civilization or extermination, and that before very long. For the former is needed a wisdom and executive energy not yet supplied. The latter will cost at least one white man's life for every Indian killed, besides untold suffering and expense; it can be done, but it will hurt us as much as the Indian.

Public sentiment is growing stronger in favor of Indians: contempt and hopelessness prevail but do not gain. Congress provided last session nearly three times as much money as ever for their education. There has been a marked improvement of late years in Indian administration: its standards are higher, its men are better than they were. Plundering Agents are very nearly out of the way. Capacity rather than mere honesty is the need now.

The people to-day will do more for Indians than ever before.

The sons of the Pilgrim Fathers have a heritage from the past by way of a duty to the Indians that the time has come to fulfil.

The situation is critical; the opportunity is great: the rising tide of public sentiment, the movement at Washington; the eagerness as well as the exigency of the red man, all signify that to meet the duty of the day there is the spirit among the people.

For more than a century Indians rejected our civilization. Now their thinking men, (for they are a race of thinkers) forecast the future, and wish their children taught the white man's way as their only hope.

They do not choose this: they are compelled to it;

hundreds, thousands, are waiting and glad to work for an education. They beg for what they once detested, and this feeling is growing.

A final word for the result of Indian teaching.

We prefer at Hampton pupils from the simple, wild Indian life; pure blood. Whatever they have done they have not sinned against light: they are low but not degraded; they are not fallen, for they have had nowhere to fall from. Their response to Christian teaching is a surprise and a delight. They are converted from their own way; they have morally come to the right-about, faced the other way. We feel sure of their fidelity, but not of their consistency. There is a moral support in surrounding circumstances that constitutes at least half of the virtue in New England. There is a moral drag in a Christian Indian's surrounding that doubles the value of the good in him, and in virtue of which he may stand justified in spite of a life that would condemn any of us.

The truth applies to ranks of all the less favored classes or races of the world. The only hopeless people are those who have knowingly rejected the light.

## REPORT ON RETURNED INDIANS.

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THE Rev. THOMAS L. RIGGS, missionary to the Sioux Indians, son of the Rev. Dr. Riggs, the veteran Indian missionary to Dakota, makes the following report on the youth sent back from Hampton fifteen months since, after a three years' course of training. It touches, it will be seen, the vital point: what becomes of the Indians who are returned from Eastern schools? Mr. Riggs is one of the ablest and most devoted workmen in the Western field; born in the midst of it, he has unusual experience and insight. The Sioux at Hampton declared that he talked their language better than any of themselves. His settlement of 21 Indian families at Peoria Bottom, on the upper Missouri river is one of the brightest spots in our Indian life.

Very much depends upon the *Indian Agent*. Put first-rate men in charge, and the educated Sioux children, will not, as a rule, go back. There should be at least one good man to help counteract the influence of barbarism.

*Hampton, Va. Jan. 2nd, 1883.*

GEN. S. C. ARMSTRONG,

DEAR SIR:—You requested sometime since that I make special inquiry and study, regarding the former Hampton Indian Students, who were returned to their homes October, 1881. I have recently visited the Crow-Creek and Brule Agencies, and from my personal knowledge, and experience as missionary with the Indians of the Cheyenne River Agency, as well as a stay of two months at Standing Rock last winter and spring, I am able to speak directly regarding what has been done, and is now the position of Hampton scholars, at these four Agencies. I will give the facts first, and comment afterward.

I was at Standing Rock, in April last, and at that time John Pleets was in charge of the Agency stables, where he appeared to be well contented, and doing good work. He was spoken well of by all. Thos. Uhakeumpa was busy in the carpenter-shop; ready and quick, but not having steadiness of character; both boys were doing well. With regard to Rosa Pleets, many fears were expressed. She had drifted into the camp, and was said to have been to the half-breed dances. She afterward, however, was brought down towards the Cheyenne River, and taken into the family of the Rev. Henry Swift missionary, where she did quite well, as far as I have learned.

At the Cheyenne River Agency, Henry Brown taught till spring in the Government School, and was regarded as doing very well. He was engaged on the Agency herd a short time during the summer, but has spent the greater part of his time at home, and has not at-



tempted much of late. Respecting Henry Fisherman, much that is good may be said. He worked at the Agency until spring, then he went home for the summer, and is now busy again in the carpenter shop. The foreman says "he is slow but sure; he needs directing, but he does good work; I have no trouble with him. He is very good to work, as Indians go." The former clerk at the agency, Mr. Forsyth says, "One of the best of them."

Joseph Marshall Wahn, spent considerable time in the blacksmith-shop, and did well. The blacksmith in charge says, "He is a good boy, reliable and steady when here; I got on well with him." He spent the summer at home, and is now again in the employ of the agency.

Of Louis Aygenonwhea, not much for bad or good can be said. He has not done very well or very ill. He has not been at work either at the agency or at home to amount to anything.

LeRoy Shutashny, was an office boy, pleasant and ready at times; was not reliable, and was said to be lazy. He is not now doing anything.

Of the five boys returned to the Cheyenne River Agency, four have worked more or less of the time, and two are now engaged as agency employees. It is reported of every one, that he has once or twice during the summer, put on the blanket and leggins; how true this may be of all, I cannot tell.

At Crow-Creek Agency, I found Edwin Ashley teaching in the Government School. He has been engaged as teacher here ever since his return, and in the main does satisfactory work. He plans to study another year or two, either at Yankton Agency, or Santee, that he

may become better fitted to teach. Frank Pamani did well at first, and worked as carpenter about nine months; He would be reinstated if he so desire, but is not now at work. His financial reputation is bad; he spends more than he earns. A better report is given of Andrew Fox Smith, also engaged in carpenter work at the agency during the nine months of the year, making for himself a good record. He would be reinstated if he were to apply for a vacancy. He is now visiting at Standing Rock.

As at Standing Rock, so here the girl returned has not done so well as the boys; Ziewie has not satisfied the hopes of white friends, nor has she met the expectations of her father; after helping her father for a few weeks in his store, she left him, and the prevailing opinion is that she has not done well; nor is her health good. At the Brule Agency, the returned Hampton boys are at present in bad repute with the U. S. Indian Agent. George Bushotter taught quite acceptably in the Government School for sometime, but some difficulty arose, in which, doubtless, neither party was wholly right, and George fell out. He has since been attending school at Yankton Agency, and now returns to Hampton school for further study. Lezedo Rencontre, who has been engaged as carpenter, (but is not now in the shop,) did very well. He is well spoken of by the agent, and appears to be much depended upon by his father.

Joseph Winnebago, and Henry Rencontre, are both at work, at the Agency; Henry is in the blacksmith-shop, and Joseph at general work. Agent Parkhurst does not report favorably concerning James We-cha-ka-sa-ka. At first he did well, but afterwards fell into disfavor;

from the standpoint of an Indian agent, Mr. Parkhurst doubtless presents the case of his boys fairly. He has not as yet realized the difference that exists between trained workman and these boys, and in his expression regarding the latter, does not do himself justice in broadly condemning, as he at times does, the work and gain actually accomplished.

#### COMMENTS.

Now I would offer in regard to the facts above mentioned, the following by way of comment and suggestions; 1st. there is danger of expecting too much; you are not going to lift up a savage people by giving to a few boys and girls a three years' course of study alone. The dead weight of the heathen life is greater than we suppose. 2nd, It is difficult to reach and hold to a correct standard in judging the boys. It is wholly unfair for an Indian agent to test an Indian boy returned from school, according to the requirements of trained labor. This is the practical point of the difficulty. This accounts for the fact, that many of the boys, who at first did well, are not reported as doing so well now. 3d. We must admit, that in some cases the results have not been wholly satisfactory. So in any other line of work and effort; failures are not confined to this work alone. 4th. Careful study of results, show that failures have not been the rule.

Now, my own feeling is, from what I regard the correct standpoint, that of entire satisfaction; the gain is more than I had expected. A little education is apt to spoil an ignorant man for a time. He usually, however,

grows out of his spoiled conditon. So with our Indian boys--being away at school, is very apt to bring them home on an inflated basis. Often you can do nothing whatever with them. This is not the case with returned Hampton students alone.

Some of the boys have returned to the camp and camp life, and to all appearances are but little above what they were before. They are not however, as before, and never can be. They need a certain support and charity of judgment, and from friends at least, this should be freely granted.

In conclusion, I may say, that by no means is it true that your boys from Hampton, "have gone back, and are worse Indians than before," as one government official puts it. They have done better than some of us who are on the ground, and understand the difficulties of the question, expected they would. We rejoice in it, and bid you hearty God-speed. We see clearly the great need there is for continued support, sympathetic backing in the field; the boy must return home, there is no other place for him; and no one but the man--missionary or agent--interested in him and his people, can enable him to step down, and yet stand upright.

Very respectfully yours,

T. L. RIGGS.

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We supplement Mr. Riggs's report by the following statement from an intelligent Yankton (Sioux) boy, who after a three years' course at Hampton, returned to his home in October, 1881. He came

back Jan. 1st, '83, to fit himself to be a teacher, and gives the following account (dictated) of the Indian youth who returned with him in 1881:

"I was at Yankton 3 months. I went there to St. Paul's School from Lower Brule. Mr, Walker, the missionary, sent me to learn more about the Bible and other things. I told him I wanted to know more and he thought so too.

Four girls and seven boys went back to Yankton (because they were sick.) after they stayed at Hampton a little while; 1 girl died, 1 is sick, 1 is married, 1 is just like an Indian; 1 boy is working, the others are not doing anything. Two of them are just like wild Indians, very bad.

Two girls and four boys went back in November, 1881, after three years at Hampton.

*Carrie Anderson* is the best girl, I think. She wears the same clothes she wore here. I never heard anything wrong about her, but she don't do anything.

*Lizzie Spider* is not so nice as she ought to be, she is married to a man down in Ponca Agency.

*Oscar Brown* went back sick. He is a scholar in the government school. I saw him most every day. He was playing around with the other boys.

*Edwin Bishop* was killed by an accident. They said they liked him very much. He was doing well at St. Paul's. He was shoemaker at St. Paul's, and learned the boys shoe making.

*David Simmons* is working at the rations house. He helps give out food to the Indians. I saw him working every day. I think he is working well.

*Frank Yellow Bird* stay at St. Paul's school at first, and Mr. Cook they liked him, but he was sorry he left school without asking permission. He went in one Indian store and kept store for him. He come to Brule Agency afterward; at first he didn't do anything much, but help the interpreter make hay and things like that. I heard he was teaching now in govenment school.

I don't think the Hampton boys are keeping up as they ought to do. They hear the Indians talking around them and they are getting a little down and down.

I think the best thing for the Hampton boys would be to live near the Agency, and have a house and live to gether.

I think it will be easier for the next boys who go back. We were talking about that. This is what I think, and they all agree with me. It is very hard to stand alone. But if we get more on our side, and all keep together and have a young men's meeting and make rules, we can keep up, and bye and bye more boys will come on our side.

The Agent told us he was just like our Father, and we remembered that and thought he was going to help us stand strong among the Indians, but he didn't do it. He told us he was going to build us a house away from the camps, but afterwarls he said he hadn't got the money to do it. I think if he looked out for the boys he might do well."

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The following is an extract from the Report of the Indian Agent at Lower Brule, Dakota, dated August, 1882.

"As a matter of fact, the boys returned to this agency with a three years' training at Hampton have thus far proved a failure. At the start they promised well, but they have all returned to their old ways, having learned just sufficient of the vices of the whites to make them worse than at the beginning. I am exceedingly mortified to make this admission, but if the truth be not told the evil will go on, and both time and money be expended, and little or no good result from the expenditure. Of the five boys returned from Hampton, one was placed in the blacksmith shop, three in the carpenter shop, as apprentices, and the other employed as assistant teacher in the boarding-school; all of the five have left their positions, and are no longer employed in any department."

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Hearing of the above report, one Phillip Councillor, a Lower Brule Sioux, 24 years of age, married, said to be of good local repute, and influenced to come to Hampton by what he saw of the boys educated<sup>her</sup> here, volunteered a counter-statement of some length, concluding as follows;

"I don't think the boys stopped working for their own fault. They lived far from the shop. Sometimes they came late, and all little things like that. I know all the Hampton boys who went home; all about them.

He (the Agent) didn't talk to them and try to help them. I tell you he is not a right man. I know this; the people are changing towards the good, and if no one is to help them how can they get it? I am an Indian and don't know anything. I am at home and see those

Hampton, boys, and seemed to me they learned many things at Hampton, and I will come and learn them too.'

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The Reports of other Agents on the returned Indians from Hampton are rather more favorable. In most cases, they had, at my request, when personally delivering the boys to their hands, provided a room near the Agency, and by separating them from the wild camp life, did much to improve their chances.

Work at Schools like Hampton must be supplemented by earnest and efficient Agents at the homes to which educated Indians return, or the effort will be well-nigh wasted. There is no stumbling block to Indian progress more serious than the present policy of Congress in allowing, in spite of the request of the Indian Department, most inadequate salaries to Indian Agents, thus compelling second-class service. The Indian is to-day provided with first rate beef and flour, but with a few shining exceptions, he is in charge of inferior men, who, more than any other, control his destiny.

Let the government employ competent men at good salaries, use the rations to stimulate industry and education, let the lazy and intractable go hungry, and it will be seen that the argument to the stomach, well administered, will go far towards settling the Indian question.



The difficulty is not with the Indian who is to-day most improvable and ready to do his part, but in the well-meant but complicated hydra headed administration of his affairs at Washington; the general indifference or ignorant zeal of Congress; a mingling of extravagance in the matter of feeding and fighting, with parsimony in providing education and manly vigor for his improvement and guidance; and not the least of all, a civil service, which, so far, has had apparently for its aim anything but the welfare of the red man.

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*Relations of the Hampton Normal and Agricultural Institute to the United States Government in respect to the education of Indians.*

In November, 1878, the school agreed with the Indian Bureau to educate fifty Indian youth, at the rate of \$167. each per annum; one third less than their then actual cost. The school undertook to raise this one third by appeals to private charity. The work was experimental: public funds for the purpose were low, and prices were down. In July 1879, the number of Indians having been increased to 67, Commissioner Hayt arbitrarily reduced the price to \$150. per annum, which was paid till July, 1882; the school that year educating 85 Indians; assuming the entire cost of eighteen Indian pupils more than the government paid for. The rate for the current and ensuing fiscal years, until July, 1884, has been fixed by Congress at \$167. each for one hundred Indians. We now have one hundred and eight, being paid however, for one

hundred. For both these years this school has asked \$175.00 apiece and the Interior Department heartily approved and forwarded our request.

Besides the total payments to this school by government during the past five years up to January 1, 1883, amounting to \$43,490.39 the Hampton school has from its own resources expended \$82,860.23 for Indian education, of which amount \$46,636.51 were for buildings, workshops, and outfit; the rest for the annual expense of their support and education.

The actual annual expense of educating an average of seventy Indians at Hampton for five years, has been \$241.25 apiece, not including cost of buildings and outfit.

The annual cost of 300 Indians at Carlisle is \$235.00 apiece, including transportation, which costs about \$35. apiece.

In view of the above facts, the Faculty of the Hampton Normal and Agricultural Institute have passed the following resolutions;

*Resolved*;—That the duty of the government to its wards, the sentiment of the country and the welfare and capacity as well as the condition of the Indian, demand a just and liberal public policy towards all well conducted efforts for the education of the Indian.

*Resolved*;—That when private institutions, properly approved by the authorities, are willing, for any reason to educate Indians for less than actual cost, for less than the Government can do it in their own schools of like kind, besides providing land, buildings, and outfit at their own charges, they and not Congress should fix such terms; that such reductions should be voluntary and not called for by our National Representatives.

*Resolved*;—That the action of Congress in fixing, regardless of the recommendation of the Department of the Interior and of the application of the Hampton Institute, for a higher rate, the rate of \$167.00 apiece as the annual payment for the education of Indians at this school, is unworthy of the government, contrary to the spirit of popular sentiment, and unfavorable, so far as charitable and private effort is concerned, to the cause of Indian education.

*Resolved*;—That the same inadequate compensation (\$167.00 apiece) having been provided in the pending Indian appropriation bill for other institutions not controlled by government, these resolutions be published for the information of the friends of Indian education in the hope that proper legislation may in time be secured by public sentiment.

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Remarks of Hon. Geo. F. Edmunds, in the Senate of the United States, Dec. 19, 1882.

“I had the fortune to spend a month or more at Hampton last spring, less than a year ago. Where I was situated it was less than a quarter of a mile to the Hampton Institution, and I naturally, for a variety of motives, public and private, gave a good deal of attention to the progress of that institution. I studied it, and I inspected it, and I cross-examined the teachers and the principals, and the Indians who could speak English, and some of them who could not yet do it, through interpreters,

and I am bound to say that I believe the United States is doing no more beneficent work for the general objects that white men have in view, of civilizing and Christianizing this whole country, than it is doing there, and in like manner at Carlisle."

S. C. ARMSTRONG,  
*Hampton, Va., Feb. 1, 1883.* Principal.

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